

# RELIGIOUS INTELLIGENCER.

*"Behold I bring you good tidings of great joy."*

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VOL. I.

## A BRIEF HISTORIC VIEW OF THE PROGRESS OF THE GOSPEL.

*(Continued from p. 4.)*

IT cannot be denied, that the wisdom of Providence had ordained the introduction of Christianity at a period when the state of the world was peculiarly favourable to its successful propagation; and to these we have already briefly adverted. Yet, notwithstanding the moral necessities of mankind, and the extent, union, and peace of the Roman Empire, Christianity had to contend with difficulties which no mere human support could have enabled it to surmount. It was directly opposed to the most inveterate prejudices of the Jews, and to the prevailing principles, customs, and inclinations of the Gentiles. Its mysterious and humiliating doctrines were calculated to offend the pride of the philosopher; the simplicity of its worship but ill accorded with the multiplied superstitions of the vulgar; and the purity and strictness of its moral precepts were alike irreconcilable to the vicious dispositions and practices of all. In addition to these difficulties, Christianity had to encounter, both among Jews and Gentiles, the machinations of interested priests, and the jealous and oppressive policy of princes and magistrates; and actually sustained a series of persecutions, from its first introduction to its establishment as the religion of the Roman Empire, which were alone sufficient to have overwhelmed and ex-

tinguished a system not founded in truth, and supported only by human wisdom and power.

That Christianity, as is universally acknowledged, should triumph over these accumulated difficulties, and, within the first century after its introduction, become widely diffused, not only in rude and barbarous countries, but among the most civilized and polished nations of the world, that is, under circumstances which must have proved fatal to the most artful imposture, is a fact unparalleled in the history of mankind, and can only be satisfactorily accounted for on the ground of its divine origin, and of some supernatural interposition in its favour. And such interposition, according to the express promise of their Divine Master, actually accompanied the ministry of the Apostles; "They went forth and preached every where, the Lord working with them, and confirming the word with signs following." (Mark xvi. 20.) The various miraculous gifts which they publicly exercised, and communicated to others, irresistibly engaged the attention of mankind, and indisputably confirmed the divine origin and truth of their doctrine. But, besides these more extraordinary and sensible attestations to their ministry, there were both in their instructions themselves, and in the manner in which they were conveyed, and in their general dispositions and conduct, as real, though not as striking, marks of divine agency and guidance. They displayed in the most simple yet forcible manner the intrinsic excel-

lence of Christianity, the perfection of its morality, the purity and strength of its motives, the awful nature of its punishments, and the sublimity of its rewards. They were, above all, *examples* in their own persons of the truths which they laboured to inculcate upon others, exhibiting in their uniform practice the sublimest virtues of our holy religion.

Nor was the result of their endeavours to instruct and reform mankind less eminently successful than might justly be expected from the operation of such powerful causes. The change which was gradually effected in the moral condition of the world by the labours of the first preachers of Christianity, is universally allowed to have been, in the highest degree, beneficial and important. The state of superstition and vice, in which both Jews and Gentiles were involved, previous to the introduction of Christianity, has been already mentioned; but a striking difference immediately appears wherever either were converted to that heavenly religion. The accounts which may be derived from the Acts of the Apostles and from the Epistle of St. Paul, confirmed as they are incidentally by the testimony of an impartial witness\*, exhibit the most pleasing and satisfactory view of the pure and elevated principles, dispositions, and manners of the primitive Chris-

\* See the letter of Pliny already referred to, in which the blamelessness and purity of character which distinguished the first disciples of Christ are distinctly acknowledged. The ancient Apologies, also, of the Church, constantly appeal to their virtuous conduct, and to the beneficial effects of Christianity, as an evidence in their favour, with a confidence which nothing but a consciousness of its truth could have inspired.

tians. The influence of Christianity was, it is true, at first confined to individuals, and chiefly to the middle and lower classes of society. But as the numbers of the Disciples are uniformly represented to have borne, at an early period, no inconsiderable proportion to the rest of the people, and were every where daily increasing the beneficial consequences of their principles and conduct were felt in *public* as well as in private life. Many immoral and cruel practices were discontinued, and at length abolished; the condition of the lower orders of the people was gradually ameliorated, and the general state of the Roman Empire became in the course of a few centuries visibly and essentially improved.†

#### CENTURY II.

But to resume our account of the progress of Christianity—During the *second century*, the boundaries of the Christian Church were considerably enlarged. It is, indeed, by no means easy to determine, with any degree of certainty, the different countries into which the Gospel was first introduced in this age. Justin the Martyr, who wrote about the year 106 after the ascension of our Lord, speaks of its extensive propagation in these remarkable words: “There is not a nation, either of Greek or Barbarian, or of any other name, even of those who wander in tribes and live in tents, amongst whom prayers and thanksgivings are not offered to the Father and Creator of the universe by the name of the crucified Jesus.” (Dial. cum Tryph.) These expressions of the eloquent Father may be admitted to be somewhat general and declamatory; yet

† See, on the subject of the beneficial influences of Christianity, Paley's *Evidences*, vol. ii. chap. 7.



it is obvious, that his description must, in a considerable degree, have corresponded with the truth. Undoubted testimonies remain of the existence of Christianity in this century, in Germany, Spain, Gaul, and Britain. It is possible, as we have already seen, that the light of the Gospel might have dawned on the Transalpine Gaul, before the conclusion of the Apostolic Age; but the establishment of Christian Churches in that part of Europe cannot be satisfactorily ascertained before the second century.\* At that period, Pothinus in concert with Irenæus and others from Asia, laboured so successfully in Gaul, that Churches were founded at Lyons and Vienne. From Gaul Christianity appears to have passed into that part of Germany, which was subject to the Romans, and from thence into our own country. By Tertullian also it is related, that the Moors and Gætulians of Africa, several nations inhabiting the borders of Spain, various provinces of France, and parts of Britain inaccessible to the Romans, and also the Sarmations, Baci, Germans, and Scythians, received the Gospel in this age. (Ad Jud. c. 7.) Towards the end of the century, Pantænus, a philosopher of Alexandria, is said by Eusebius (Hist. Eccl. lib. v. cap. 10.) to have preached in India, and to have found Christians in that country. But although there is reason to believe that India had already par-

\* Mosheim supposes, that some preachers in the first ages might have laboured in Gaul, but with little success. And with this opinion Tillemont nearly agrees. See Mosheim. Comment. de Rebus Christianis ante Constantinum, sect. 8. The late reception of Christianity in Gaul is argued from Sulp. Sev. lib. cap. 32. "Actum primum inter Gallias martyria visa; serius trans Alpes religione Dei suscepta." These were the martyrs of Lyons.

tially received the light of Christianity, it is more probably supposed, that the labours of Pantænus were directed to certain Jews of Arabia Felix, who had been previously instructed by St. Bartholomew the Apostle.†

The same causes, which produced the extraordinary and rapid success of Christianity in the first century, contributed to its progress in the second. The gift of tongues was, indeed, beginning to be withdrawn from the preachers of the Gospel; but other miraculous powers were undoubtedly continued during this century; though as the number of Christian Churches increased, they were gradually diminished. In addition to these divine and supernatural causes of the propagation of Christianity, one of a more ordinary nature may be mentioned, as having contributed materially to this important effect. This was the *Translation of the New Testament* into different languages, more especially into the Latin, which was now more universally known than any other. Of the Latin Versions, that which has been distinguished by the name of the Italic‡ was the most celebrated, and was followed by the Syriac, the Egyptian, and the Ethiopic; the dates of which cannot, however, be accurately ascertained.

#### CENTURY III.

In the third century, the progress of Christianity in the world was very considerable; though with respect to the particular countries

† See Mosheim, cent. ii. part 1. Other ecclesiastical writers, however, interpret this account of Eusebius as literally referring to India, particularly Jortin and Milner.

‡ The origin of this denomination is uncertain. See, however, some observations upon it in the Christian Observer for May 1807, p. 222.

into which it was introduced, the same degree of uncertainty prevails as was noticed in the second. The celebrated Origen, having been invited from Alexandria by an Arabian Prince, succeeded in converting a tribe of wandering Arabs to the Christian faith. (Euseb. Hist. Eccl. lib. iv. cap. 19. p. 221.) The fierce and warlike nation of the Goths, who, inhabiting the countries of Mæsia and Thrace, made perpetual incursions into the neighbouring provinces, and some, likewise, of the adjoining tribes of Sarmatia received the knowledge of the Gospel by means of several bishops, who were either sent thither from Asia, or had become their captives. These venerable teachers, by the miraculous powers which they exercised, and by the sanctity of their lives, became the instruments of converting great numbers, and, in process of time, of softening and civilizing this rude and barbarous people.

In France, during the reign of the Emperor Decius. (A. D. 250) and in the midst of his persecution, the Christian Churches, which had hitherto been confined to the neighbourhood of Lyons and Vienne, were considerably increased. By the labours of many pious and zealous men, amongst whom Saturninus, the first bishop of Toulouse, was particularly distinguished, churches were founded at Paris, Tours, Arles, Narbonne, and in several other places. From these sources, the knowledge of the Gospel spread, in a short time, through the whole country. In the course of this century, Christianity flourished in Germany, particularly in those parts of it which border upon France. Maternus, Clemens, and others, founded, in particular, the churches of Cologne, Treves

and Metz. No positive account has been transmitted respecting the progress of Christianity in the British isles during the third century. The historians of Scotland contend, indeed, that the Gospel then first visited that country; and there is reason to believe that their account may be true. (See Usher and Stillfleet, *Antiq. et Orig. Eccl. Brit.*)

In this century, the clemency and mildness of several of the Roman Emperors, and the encouragement which some of them gave to Christianity, tended materially to augment its influence; and, though the number of miracles was considerably diminished, some extraordinary powers were still continued to the Church. The piety and charity of the Christian Disciples continued also to excite the notice and admiration of the heathen; and the zealous labours of Origen and others, in the translation and dispersion of the New-Testament, and in the composition of different works in the defence and illustration of Christianity, contributed to increase the number of Christians, and to extend the boundaries of the Church.

(To be continued.)

## FOREIGN INTELLIGENCE.

### BIBLE SOCIETIES.

Continued from p. 7.

#### *Bible Society of Finland.*

This Society, the seat of which is at Abo, was produced by the tender of a grant of 500*l.* from the British and Foreign Bible Society, as an inducement to the printing of the Finnish Scriptures. On this proposition being made known to the Emperor of Russia, through the Governor-General and Bishop



of Finland, his Imperial Majesty not only approved the acceptance of the grant, but also added to it the sum of 5,000 rubles\* from his own privy purse. Under this sanction and encouragement the Society has been formed. The British and foreign Bible Society has added a further contribution of 250*l.* and measures have been taken for printing the Finnish Scriptures. The New Testament is completed. The importance of this establishment will be felt, when it is known that the number of persons who speak the Finnish language is not less than 1,300,000; that no edition, either of the Old or New Testament, has been printed for the last thirty years, and that scarcely a single perfect copy of the former was to be purchased.

The Academy of Sciences at St. Petersburg has undertaken to superintend the printing of the Finnish Scriptures for the Society at Abo, and that work is now in progress. The British and Foreign Bible Society has granted this Society 200*l.* to supply the poor Swedes in Finland with the Scriptures in their own language.

*Esthonian, Livonian, and Courland Bible Societies.*

The Committee of the British and Foreign Bible Society, having been informed that 400,000 families were without a Bible, in those provinces, where almost every individual had within the last 40 years been taught to read, and that co-operation might be expected in printing and dispersing the Scriptures, from many respectable persons, both among the clergy and laity, have considered it a pleasing duty to encourage the formation of Bible Societies, and are truly hap-

\* About 400*l.*

py to learn that several have been formed in Dorpat, Revel, Mittau, and Riga, from whose exertions much lasting benefit may reasonably be expected; they have already been assisted by donations to the amount of 1500*l.*

*St. Petersburg Bible Society.*

But a subject of still higher importance is the establishment of a Bible Society in St. Petersburg, the President of which is Prince Galitzin, the Minister of Religion, and which has been favoured with the patronage of his Imperial Majesty, who presented the Society with the princely donation of 25,000 rubles, and promised it an Annual Subscription of 10,000 rubles. Auxiliary Societies have been formed at Moscow and Jaroslaff, besides those mentioned in the preceding article, which, being within the Russian Empire, are also connected with that in the capital: to encourage the Societies at St. Petersburg and Moscow in their important operations, the British and Foreign Bible Society has made several Grants to the extent of 2000*l.* These Societies are printing the Scriptures in various European languages, and also in that of Armenia.

If the establishment of Associations for promoting the circulation of the Holy Scriptures be considered among the most beneficial effects produced by the British and Foreign Bible Society, its other proceedings on the Continent of Europe, with a view to the same object, are not deficient in utility and importance.

*Icelandic New Testament and Bible.*

Three thousand copies of the Icelandic New Testament were printed at Copenhagen in the year

1807 ; at the expense of the British and Foreign Bible Society ; a part of the impression had been forwarded to Iceland previously to the commencement of hostilities ; and the Committee having since completed a further edition of 5000 copies, and also 5000 copies of the whole Bible ; the reconciliation which has happily taken place with Denmark, has afforded an opportunity for the Society's Correspondent, the Rev. Ebenezer Henderson, to proceed with the major part of them to Iceland ; for which Island he has accordingly set out, to superintend a proper distribution of them. About 120*l.* were contributed towards this work by Friends in Holstein, and 150*l.* by the Edinburgh Bible Society.

*Turkish or Tartar New Testament.*

The Missionaries deputed by the Edinburgh Missionary Society to Karass, on the borders of the Caspian Sea, have been, for a considerable time engaged in preparing a Version of the New Testament in the above dialect, which is vernacular among a population of nearly thirty millions, extending from the banks of the Wolga to the shores of the Euxine. To enable them to print 3000 copies of it, the British and Foreign Bible Society furnished, at its own cost, a fount of types, and a competent supply of ink and paper. This work is now completed, and circulating with success.

*Calmuc New Testament.*

The Ministers of the United Brethren at Sarepta, having begun a translation of the Gospel of St. Matthew into the Calmuc language, have been encouraged to proceed with the whole New Testament ; for the printing of which,

at St Petersburg, at the charge of the British and Foreign Bible Society, preparations are making under the superintendence of the Bible Society in that city.

From the preceding statement, it appears, that the British and Foreign Bible Society has contributed to promote, on the Continent of Europe, editions of the Scriptures, or portions of them, in the following languages and dialects, viz.

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|----------------|-----------------|
| 1. French,     | 11. Esthonian,  |
| 2. Italian,    | 12. Swedish,    |
| 3. Romanese,   | 13. Laponese,   |
| 4. German,     | 14. Armenian,   |
| 5. Bohemian,   | 15. Icelandic,  |
| 6. Polish,     | 16. Finnish,    |
| 7. Hungarian,  | 17. Turkish, or |
| 8. Slavonic,   | Tartar,         |
| 9. Lithuanian, | 18. Calmuc.     |
| 10. Livonian,  |                 |
| or Lettonian,  |                 |

The Society has also printed in Great Britain editions of the Scriptures, or portions thereof, in the following languages ; viz.

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|----------------|-----------------|
| 1. English,    | 8. Dutch,       |
| 2. Welsh,      | 9. Danish,      |
| 3. Gaelic,     | 10. Greek, Ant. |
| 4. Irish,      | and Mod.        |
| 5. Manks,      | 11. Esquimaux,  |
| 6. Spanish,    | 12. Mohawk,     |
| 7. Portuguese, |                 |

exclusive of the French, Italian, German, and Arabic, which have been printed for the Society both at home and abroad.

*Asia.*

The field for exertion in Asia is most extensive, and the operations of the British and Foreign Bible Society in that part of the globe have been proportionate.

The sum of 15,200*l.* has been, at different times, granted to a



Corresponding Committee at Calcutta, for the purpose of promoting the Translation and Publication of the Scriptures in the different dialects of India; and by the latest intelligence from that body, it appears, that the Translation and Printing of the Scriptures proceed as rapidly as is consistent with that correctness which they are determined to observe. The Missionaries also at Serampore, (to whom a moiety of the Society's grants have been appropriated,) have translated and printed the Scriptures or parts of them in various dialects of India: and with the aid of these valuable labourers, together with the fruits of the late Dr. Leyden's, and the late Rev. H. Martyn's learned and indefatigable exertions in the same department, the Calcutta Corresponding Committee trust, they will be able, under God, to produce, in due time, both accurate and acceptable versions.

*Calcutta Auxiliary Bible Society.*

This institution was formed in Feb. 1811, with the knowledge and concurrence of the Supreme Government, and has met with general approbation from all parts of India, and with liberal and decided support from the Presidency of Fort William.

Its operations have already commenced with good effect. It has purchased 800 Tamul New Testaments, for immediate distribution: has ordered 5000 Portuguese Testaments and 2000 Portuguese Bibles from England; and has also contracted for printing at Serampore, 5000 Testaments in the Cingalese, Tamul, and Malayalim dialects respectively. It has also undertaken a large edition of the Armenian Scriptures, for the benefit

of the numerous natives of Armenia, and their descendants in India; and has been encouraged by the Government, to do the like for the Malay Christians, who are numerous at Amboyna and Batavia.

The Committee of the British and Foreign Bible Society, contemplating the wide field which this Asiatic Auxiliary proposes to occupy, have assisted it with a grant of Bibles, Testaments, and Printing Paper, to the value of 1000*l*.

Editions of the Scriptures have been printed, or are preparing, in India, under the patronage of the Society, in the following Oriental languages and dialects, viz.

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|-------------------|------------------------------------|
| 1. Bengalee,      | 13. Telinga,                       |
| 2. Hindoostanee,  | 14. Chinese,                       |
| 3. Tamul,         | 15. Seek,                          |
| 4. Orissa,        | 16. Siamese,                       |
| 5. Malay,         | 17. Carnatica,                     |
| 6. Malayalim,     | 18. Bugis,                         |
| 7. Mahratta,      | 19. Burman,                        |
| 8. Sanscrit,      | 20. Macassar,                      |
| 9. Persian,       | 21. Maldivian,                     |
| 10. Arabic,       | 22. Baloch,                        |
| 11. Cingalese,    | 23. Afghan,                        |
| 12. Sinhala Pali, | 24. Rakheng.                       |
|                   | 25. Jagatai, or original Turcoman. |

A *Bibliotheca Biblica* has been established at Calcutta, under the direction of the Corresponding Committee, consisting of a Depository for Bibles in all languages, upon sale, and a Library for the use of Translators.

Besides the Annual pecuniary Grants before mentioned, the British and Foreign Bible Society has furnished, at its own expense, 2000 Reams of Printing Paper, to replace the like quantity consumed by Fire in the Printing Office at Serampore, in March, 1812: a Printing Press and a Fount of Ta-

mul Types to the Mission at Tanjore, for the purpose of printing the Holy Scriptures; 600 Reams of Paper to Bombay, for the Malayalam New Testament, for the use of the Syrian Christians in Travancore; Paper for the purpose of printing the New Testament in Cingalese for the native inhabitants of Ceylon, together with a supply of English, Dutch, and Portuguese Scriptures for those of other nations in that Island; and a selection of valuable Biblical Works for the Translation Library at Calcutta; which have proved highly acceptable to the translators.

*Auxiliary Bible Society in Ceylon.*

Of this Institution, formed at Colombo, Aug. 1, 1812, His Excellency the Governor is President. The object of the Society is to supply the Island with the Scriptures in the Cingalese, Pali, and other dialects in use among its inhabitants. Supplies of the Holy Scriptures in the English, Dutch, and Portuguese languages, have been placed at the disposal of this Society by the British and Foreign Bible Society.

*Bombay Auxiliary Bible Society.*

This Institution was established on the 13th of June, 1813, the objects of which are "to promote the circulation of the Holy Scriptures; and especially to supply the demands of the native Christians on the western side of the Peninsula of India." The formation of this Society has been effected under the patronage of some of the most respectable persons in the Presidency, and with the countenance and encouragement of His Excellency the Governor, Sir Evan Nepean, Bart. one of the Vice-

Presidents of the British and Foreign Bible Society. The Committee of the Parent Institution has voted 1000*l.* in aid of its Funds.

*Chinese New-Testament.*

The Rev. Robert Morrison of Canton, whose assiduity, perseverance, and efficient progress in the Chinese language, are attested by the most respectable and competent judges; has completed the translation of the New Testament, 2000 copies of which have been printed, and are now in circulation. In this important work he has been liberally assisted by the British and Foreign Bible Society.

(To be concluded.)

*PITCAIRN'S ISLAND.*

The following account of this hitherto unknown island, and its singularly interesting inhabitants, is taken from the Quarterly Review, No. XXVI. p. 374; and we give it with the less reluctance, from its evidently possessing the stamp of at least demi-official authority.

"It is well known that in the year 1789, his majesty's armed vessel, the *Bounty*, while employed in conveying the bread-fruit tree from Otaheite to the British colonies in the West Indies, was taken from her commander, Lieutenant William Bligh, by a part of the crew, who, headed by Fletcher Christian, a master's mate, mutinied off the island of Tofoa, put the lieutenant, with the remainder of the crew, consisting of eighteen persons, into the launch, which, after a passage of 1200 leagues, providentially arrived at a Dutch settlement on the island of Timor.

The mutineers, twenty-five in number, were supposed, from some



expressions which escaped them, when the launch was turned adrift to have made sail towards Otaheite. As soon as this circumstance was known to the Admiralty, Captain Edwards was ordered to proceed in the Pandora to that island and endeavour to discover and bring to England the Bounty, with such of the crew as he might be able to secure. On his arrival in March, 1791, at Matavai Bay, in Otaheite, four of the mutineers came voluntarily on board the Pandora, to surrender themselves; and from information given by them, ten others (the whole number alive upon the island) were, in the course of a few days, taken; and with the exception of four, who perished in the wreck of the Pandora, near Endeavour Strait, conveyed to England, to trial before a court-martial; which adjudged six of them to suffer death, and acquitted the other four.

“From the accounts given by these men, as well as from some documents that were preserved, it appeared that as soon as Lieutenant Bligh had been driven from the ship, the twenty-five mutineers proceeded with her to Toobouai, where they proposed to settle; but the place being found to hold out little encouragement, they returned to Otaheite; and having there laid in a large supply of stock, they once more took their departure for Toobouai, carrying with them eight men, nine women, and seven boys, natives of Otaheite. They commenced, on their second arrival, the building of a fort; but, by divisions among themselves and quarrels with the natives, the design was abandoned. Christian, the leader, also very soon discovered that his authority over his accomplices was at an end; he there-

fore proposed, that they should return to Otaheite: that as many as chose it, should be put on shore at that island, and that the rest should proceed in the ship to any other place they might think proper. Accordingly they once more put to sea, and reached Matavai, on the 20th September, 1789.

“Here sixteen of the five-and-twenty desire to be landed, fourteen of whom, as already mentioned, were taken on board the Pandora: of the other two, as reported by Coleman, (the first who surrendered himself to Captain Edwards,) one had been made a chief, killed his companion, and was shortly after murdered himself by the natives.

“Christian, with the remaining eight of the mutineers, having taken on board several of the natives of Otaheite, the greater part women, put to sea on the night between the 21st and 22d September, 1789: in the morning the ship was discovered from Point Venus, steering in a north-westerly direction;—and here terminate the accounts given by the mutineers, who were either taken or surrendered themselves at Matavai Bay. They stated, however, that Christian, on the night of his departure, was heard to declare that he should seek for some uninhabited island, and, having established his party, break up the Ship; but all endeavours of Captain Edwards to gain intelligence either of the ship or her crew, at any of the numerous islands visited by the Pandora, failed.

“From this period, no information respecting Christian or his companions reached England for twenty years; when, about the beginning of the year 1809, Sir Sidney Smith, then commander-in-

chief on the Brazil station, transmitted to the Admiralty a paper which he had received from Lieutenant Fitzmaurice, purporting to be an 'extract from the log-book of Captain Folger of the American ship Topaz, and dated Valparaiso, 10th October, 1808.'

"About the commencement of the present year, Rear-admiral Hotham, when cruising off New-London, received a letter, addressed to the Lords of the Admiralty, of which the following is a copy, together with the azimuth compass to which it refers:—

*Nantucket, March 1, 1813.*

My Lords—

"The remarkable circumstances, which took place on my last voyage to the Pacific Ocean will, I trust, plead my apology for addressing your lordships at this time. In February, 1808, I touched at Pitcairn's Island, in lat. 25 degrees 2m. south, longitude 133 deg. west from Greenwich. My principal object was to procure seal skins for the China market: and from the account given of the island in Captain Carteret's voyage, I supposed it was uninhabited; but on approaching the shore in my boat, I was met by three young men in a double canoe, with a present consisting of some fruit, and a hog. They spoke to me in the English language, and informed me that they were born on the island, and their father was an Englishman, who had sailed with Captain Bligh.

"After discoursing with them a short time, I landed with them, and found an Englishman, of the name of Alexander Smith, who informed me that he was one of the Bounty's crew, and that, after putting Captain Bligh in the boat

with half of the ship's company, they returned to Otaheite, where part of the company chose to tarry; but Mr. Christian, with eight others including himself, preferred going to a more remote place; and after making a short stay at Otaheite, where they took wives and six men servants, they proceeded to Pitcairn's Island, where they destroyed the ship, after taking every thing out of her which they thought would be useful to them. About six years after they landed at this place, their servants attacked and killed all the English excepting the informant, and he was severely wounded. The same night the Otaheitan widows arose and murdered all their countrymen, leaving Smith with the widows and children, where he had resided ever since, without being resisted.

"I remained but a short time on the island; and on leaving it, Smith presented me with a time-piece and an azimuth compass, which he told me belonged to the Bounty. The time keeper was taken from me by the governor of the Island of Juan Fernandez, after I had it in my possession about six weeks. The compass I put in repair on board my ship, and made use of it on my homeward passage; since which a new card has been put to it by an instrument-maker in Boston. I now forward it to your lordships, thinking there will be a kind of satisfaction in receiving it, merely from the extraordinary circumstances attending it.

(Signed) "MAYNEW FOLGER."

Nearly about the same time a further account of these interesting people was received from Vice-admiral Dixon, in a letter addressed to him by Sir Thomas Staines, of



his majesty's ship Briton, of which the following is a copy :—

*Briton, Valparaiso, Oct. 13, 1814.*

“ Sir,

“ I have the honour to inform you, that on my passage from the Marquesas Islands to this port, on the morning of the 17th September, I fell in with an island, where none is laid down in the admiralty or other charts, according to the several chronometers of the Briton and Tagus. I therefore hove to, until day light, and then closed, to ascertain whether it was inhabited, which I soon discovered it to be, and to my great astonishment found that every individual on the Island (forty in number) spoke very good English. They prove to be the descendants of the deluded crew of the Bount, which from Otaheite proceeded to the above mentioned Island, where the ship was burnt.

“ Christian appeared to have been the leader and sole cause of the mutiny in that ship. A venerable old man, named John Adams\*, is the only surviving Englishman of those who last quitted Otaheite in her, and whose exemplary conduct and fatherly care of the whole little colony could not but command admiration. The pious manner in which all those born on the island have been reared, the correct sense of religion which has been instilled into their young minds by the old man, has given him the pre-eminence over the whole of them, to whom they look up as the father of the whole, and one family.

“ A son of Christian's was the

\* The same person, we presume, whom Captain Folger names Alexander Smith. The reason of the change of name does not appear.

first born on the island, now about twenty-five years of age, named Thursday October Christian: the elder Christian fell a sacrifice to the jealousy of an Otaheitan man, within three or four years after their arrival on the island. They were accompanied thither by 6 Otaheitan men and 12 women: the former were all swept away by desperate contentions between them and the Englishmen; and five of the latter have died at different periods, leaving at present only one man and seven women of the original settlers. The island must undoubtedly be that called Pitcairn's, although erroneously laid down in the charts. We had the meridian sun close to it, which gave us 25 4 south latitude, and 130 25 west longitude, by chronometers of the Briton and Tagus.

“ It is abundant in yams, plantains, hogs, goats, and fowls, but affords no shelter for a ship or vessel of any description; neither could a ship water there without great difficulty.

“ I cannot, however, refrain from offering my opinion that it is well worthy the attention of our laudable religious societies, particularly that for propagating the Christian religion, the whole of the inhabitants speaking the Otaheitan tongue as well as English.

“ During the whole of the time they have been on the island, only one ship has ever communicated with them, which took place about six years since, by an American ship called the Topaz, of Boston, Mayhew Folger master.

“ The island is completely iron-bound with rocky shores, and landing in boats at all times difficult, although safe to approach within a short distance in a ship.

(Signed) “ T. STAINES.”

“We have been favoured with some further particulars of this singular society, which, we doubt not, will interest our readers as much as they have ourselves. As the real position of the island was ascertained to be so far distant from that in which it is usually laid down in the charts, and as the captains of the Briton and Tagus seem to have still considered it as uninhabited, they were not a little surprized, on approaching its shores, to behold plantations regularly laid out, and huts or houses more neatly constructed than those on the Marquesas Islands. When about two miles from the shore, some natives were observed bringing down their canoes on their shoulders, dashing through a heavy surf, and paddling off to the ships; but their astonishment was unbounded on hearing one of them, on approaching the ship, call out in the English language, ‘Won’t you heave us a rope, now?’ The first man who got on board the Briton soon proved who they were. His name, he said, was Thursday October Christian, the first born on the island. He was then about five and twenty years of age, and is described as a fine young man, about six feet high; his hair deep black; his countenance open and interesting; of a brownish cast, but free from that mixture of a reddish tint which prevails in the Pacific Islands: his only dress was a piece of cloth round his loins, and a straw hat ornamented with the black feathers of the Domestic fowl. ‘With a great share of good humour,’ says Captain Pipon, ‘we were glad to trace in his benevolent countenance all the features of an honest English face. I must confess,’ he continues, ‘I could not survey this

interesting person without feelings of tenderness and compassion.’ His companion was named George Young, a fine youth of seventeen or eighteen years of age.

“If the astonishment of the captains was great on hearing their first salutation in English, their surprize and interest was not a little increased on sir Thomas Staines taking the youths below, and setting before them something to eat, when one of them rose up, and placing his hands together in a posture of devotion, distinctly repeated, and in a pleasing tone and manner, ‘For what we are going to recieve, the Lord make us truly thankful.’

“They expressed great surprize on seeing a cow on board the Briton, and were in doubt whether she was a great goat, or a horned sow.

“The two captains of his majesty’s ships accompanied these young men on shore. With some difficulty and a good wetting, and with the assistance of their conductors, they accomplished a landing through the surf; and were soon after met by John Adams, a man between fifty and sixty years of age, who conducted them to his house. His wife accompanied him—a very old lady, blind with age. He was at first alarmed lest the visit was to apprehend him; but on being told that they were perfectly ignorant of his existence, he was relieved from his anxiety. Being once assured that this visit was of a peaceable nature, it is impossible to describe the joy these poor people manifested on seeing those whom they were pleased to consider as their countrymen. Yams, cocoa-nuts, and other fruits, with fine fresh eggs, were laid before them; and the old man would have killed and dressed a hog for his



visitors, but time would not allow them to partake of his intended feast.

(*To be concluded.*)

### DOMESTIC INTELLIGENCE.

*Extract from the last Report of the Berkshire and Columbia Missionary Society.*

The Lord reigneth, let the earth rejoice, and let the children of Zion be joyful in their King. He died to open a way for the reconciliation of sinners to God. To him was the assurance given, that he should have a seed to serve him. Daily are Divine predictions fulfilling relative to the enlargement and prosperity of Zion. In the midst of national convulsions and distresses the glorious gospel is preached with success. The Christian world is all in motion. The efforts of God's people, to send the word of life to the destitute, are evidently attended with divine power and grace. The Holy Scriptures are translated into many different and distant heathen languages. Many who have long dwelt in the region and shadow of death, are now consoled by the light which cometh down from above. By the light of prophecy, we are led to believe that the latter-day glory of the Church is near. Yes, soon shall our exalted Redeemer have the heathen for his inheritance and the uttermost parts of the earth for his possession. Blessed are they, who in this eventful period come up to the help of the Lord against the mighty. The prosperity which continues to attend the exertions of this Society, to promote the interests of the Redeemer's Kingdom, furnishes pe-

culiar occasion for gratitude and joy.

The fields which have recently been favoured with the labours of the Missionaries, employed by this Society, are the destitute settlements in Vermont, New-York, Rhode-Island, and Ohio. The Missionaries, who, by appointment of the Trustees, have laboured in the service of the Society, are the Rev. Messrs. Cyrus Comstock, Jephthah Pool, Henry B. Stimpson, Ashbel Parmele, Justin Parsons, John Morse, Lebbeus Armstrong, and Mr. Jonathan Sheldon.

The Trustees would state to the Society, that the Rev. Cyrus Comstock, on his late missions to the counties of Montgomery, &c. (N. Y.) established six additional Charity Libraries, which have been conveyed in due form to the Trustees of this Society, which, with those formerly established by him and conveyed as above mentioned, make the whole number of Charity Libraries, fourteen, which are now under the direction and at the disposal of this society. Of these Libraries, one is in Stratford, one in a place called Clipse, and one in Chase's patent and Benson, Montgomery county; two are in the town of Hadley, Saratoga county; one in Luzerne, and one in Hague, Warren county; two are in Crown Point, one in Moriah, one in Westport, two in Keene, and one in Schroom, Essex county. (N. Y.) In each of these Libraries, there is one set of Scott's Bible in 18 volumes, and other religious books are added, of the value of ten or twelve dollars. Each Library has its proper officers, and, by its laws, all who have the privilege of reading the books belonging to it are bound

to a due observance of the Lord's day, to refrain from profane swearing, and an intemperate use of ardent spirits; also, to oppose these vices, and to attend to the preaching and instructions of missionaries.

From this report, it appears, that the Trustees have received returns of ninety-six and an half weeks of missionary service, actually performed. Missionaries in the service of the society are paid eight dollars a week. The amount of monies received into the Treasury, is \$1808, 75, and of the sum paid out by order of the Trustees, is \$839, 94. Returns of forty-four weeks of missionary service, already appointed, have not been received.

From other sources, as well as from their journals, we have satisfactory evidence, that the missionaries sent out by this society have been faithful and laborious. To the sick and the dying they have been instrumental of conveying instruction and consolation. In visiting families and schools they have strengthened the cause of truth and virtue. In the distribution of Bibles and small religious tracts among the destitute, accompanied with suitable advice, they have been the means of enlightening the ignorant, and comforting the children of God. Wherever they have been, they have met with a cordial reception and respectful attention. In many destitute places, the people have expressed ardent desires to enjoy gospel privileges. Many urgent requests are sent to the Trustees of this society, from the people among whom their missionaries have laboured, to remember them still; and missionaries are intreated to visit them again. Let these

causes of thankfulness and praise to Almighty God be duly noticed by us, and let us all feel the encouragement which they afford to increase our exertions to extend the knowledge of the truth as it is in JESUS.

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*To the Editor of the Religious Intelligencer.*

SIR,

I have seen your circular addressed to ministers of the Gospel in this state and elsewhere; and am convinced, that the information, which you request, will, if it can be correctly obtained, be useful to the Christian world. In compliance with your wishes, I therefore transmit to you the following summary account of the Church of Christ in Yale College.

This Church was formed June 29th, 1757; and has therefore existed almost fifty-nine years.

The original number of communicants was twelve. Their names were the following:

Richard Woodhull, Seth Pomeroy, Nathan Williams John Devotion, Noah Williston, Jonathan Leavitt, Bulkley Olcott, Roger Viets, Benjamin Boardman, Grindall Rawson, Lemuel Barnard, Richard C. Graham.

Of these, ten were afterwards ministers of the Gospel.

The minister was the Rev. Dr. Daggett, Professor of Divinity, and afterwards President. Forty-two members are recorded as having been admitted into the Church during his ministry, which terminated November 25th, 1780; a period of somewhat more than twenty-three years. But the record is evidently lame; and the number was in all probability considerably greater. The last admissions, recorded by President



Daggett, were in 1774: and before that period there was a number, it cannot now be known how great, whose names were not recorded.

The Rev. Dr. Wales was installed Professor of Divinity, and Pastor of the Church, in Yale College, June 12th, 1782. Before this date, and after the death of Dr. Daggett, ten were admitted by President Stiles. The ministry of Dr. Wales terminated in 1792 under the pressure of a disease, from which he never recovered. During the ten years of his ministry, he admitted fifty-three communicants.

Eight more were admitted by President Stiles during the three following years.

In September, 1795, the Church was committed to my care. From that time to the present the number of members, recorded as having been received into this Church, is one hundred and twenty-six.

It is necessary to observe, that a considerable number of the students, who have become hopefully pious in this Seminary, have always chosen to unite themselves with other Churches, particularly with those in the towns where their parents have lived. Members of the senior classes particularly, being about to leave the College, frequently postpone making a profession of Religion until they shall have returned home. A number, also, of such as are serious, do this, because they have not obtained evidence of their piety, sufficiently clear to satisfy their minds. It is, therefore, impossible to determine, from these records, with any accuracy the number of those, who, after having been seriously engaged in seeking

their salvation, have ultimately become members of the Church at large. But this number may be regarded as considerably greater than that, which appears upon the records of this Church.

Probably it would be no exaggeration, to suppose the whole number, admitted into various Churches, in consequence of revivals of Religion in this College, to have been at least two hundred, since this Church has been under my care. A similar proportional addition is to be made to the numbers, under the two former Professors.

The students, who have been members of other Churches, and communicants in this, are not included in any part of this account.

The whole number of members on record is two hundred and fifty-one. Of these one hundred and forty-one have been ministers of the Gospel.

T. DWIGHT.

#### REVIVALS OF RELIGION.

In Hancock county, in Georgia, there is a large and respectable Academy, under the care of a clergyman from New-England. The number of scholars is seventy males, and forty females. A revival of religion commenced among them in March or April last. Our informant mentions, that fifteen are believed to have become Christians, and that many more are under deep and powerful convictions. Soon after this work of Divine grace commenced, a gentleman from Vermont, a man of distinction and fortune, travelling for his health, arrived at the village, where the Academy is situated. He heard some interesting intelligence respecting the religious state of the children, and was led by curiosity

to make further enquiries. He saw the children, and examined for himself. He found the whole school solemnized and interested: some, deeply distressed about their religious state; others, rejoicing in hope of the glory of God. Early piety is unaffected and undissembling. When seen, it appeals with silent eloquence to the beholder; and he is not left to doubt whether it is real. No doubt was left in this instance. Out of the mouths of these babes and sucklings, praise was perfected. The gentleman saw, in these children, evidence of the reality of experimental religion, which could not be gainsayed. While among them, he caught their spirit and temper, and found his heart subdued by the power of Divine Grace.

*Extract of a letter from Troy to a friend in Norwalk, Conn. dated May 5.*

"Solemn day indeed, this has been to me, and I trust to many others in this place. I recollect that I wrote to you a few days before our last communion, and observed that one solitary individual had offered himself for admission into the Church. Oh! what an astonishing change; my heart is filled with wonder and gratitude in beholding the great goodness of the Lord to his people—One hundred have this day stood in the aisles of our meeting-house, and publicly professed the Lord to be their God. They were of all ages from 10 to 82; three of them I believe were upwards of seventy—thirty five of the hundred were baptised; and in the afternoon thirty eight children received the seal of the covenant."

February 10.

At Williamsburg (Mass.) the work of the Holy Spirit is very conspicuous. More than 60 persons have indulged the hope of an interest in Christ, within a few months.

*Extract from a letter dated Feb. 21.*

"In Kent. (Con.) a work of grace commenced five weeks since. Fifteen, or twenty persons have indulged hopes of a saving change. In Winstead, 150 persons are the hopeful subjects of the work."

The General Association of the State of Connecticut assemble in this city week after next. Last year, while they were assembled at Danbury, a revival of religion commenced in the Congregation in that town. We trust that Christians will not be slow of heart to believe that we also may be blessed in the same manner.

#### NOTICE.

At the request of the Female Charitable and Humane Societies of this city, a Charity Sermon will be delivered on the evening of Monday the 17th inst. by the Rev. Mr. Beecher, of Litchfield: After which there will be a contribution for the children of the Charity School.

#### AGENTS.

Boston, S. T. Armstrong—Middlebury, Vt. Col. Storrs—Stockbridge, Berkshire Co. Mr. Joseph Woodbridge—West-Stockbridge, Hezekiah O. Lathrop—Albany N. Y., E. F. Backus—Utica, Rev. H. Dwight—Canandaigua, Ont. Bemis & Beach—Coopers-town, H. & E. Phinney—Kingsbury, Washington Co. Rev. E. Harrington—Smyrna, Chenango co. Chester Hammond—Newburgh, Rev. John Johnson—Franklin, Del. Co. Simeon Goodman—Preble, Cor'd Co. Jabez B. Phelps—Hudson, Wm. E. Norman—New-York, Samuel Starr Book-seller—Philadelphia, B. B. Hopkins—Coatsville, Chester Co. Pa. Rev. J. D. Perkins—Kingston, Pa. Henry Buckingham—York, Pa. Melshemer & McLaughlin—Rockville, Md. Mrs. Eliza Beal—Washington, D. C. John Coyle—Marietta, O., Rev. S. P. Robbins—Richmond, Va. Rev. D. C. Rice—Winchester, Va. Rev. David Mardock—Newbern, N. C., S. M. Chester, Esq.—Fayetteville, Rev. J. Turner—Charleston, S. C. John Hoffman—Doylestown, Penn. Asher Miner—New-Orleans, S. H. Stackhouse.